

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

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HOLY NAME PLEDGE	2
HIS HOLINESS POPE PIUS XI	3
HIS EMINENCE PATRICK CARDINAL HAYES	4
HIS EXCELLENCY MOST REVEREND AMLETO GIOVANNI CICOGNANI, D.D.	6
THE HOLY NAME MOVEMENT . <i>By Very Rev. Thos. F. Conlon, O.P.</i>	7
MOST REVEREND M. S. GILLET, O.P., S.T.M.	8
HIS EMINENCE THOMAS PIUS CARDINAL BOGGIANI, O.P.	10
VERY REVEREND CHARLES H. MCKENNA, O.P.	10
NATIONAL CONVENTION EXECUTIVE COMMITTEE	12
LOCAL COMMITTEE	14
NATIONAL CONVENTION COMMITTEE	16, 17
OFFICIAL PROGRAM	20, 21
PATENT RIGHTS TO HOLY NAME INSIGNIA EXTENDED BY CONGRESS	22
DOES MY FAITH AFFECT MY CONDUCT? <i>By Anselm M. Townsend, O.P.</i>	23
CHRISTIAN IRISH CULTURE <i>By Alexander I. Rorke</i>	25
MARX, AND HALF A TRUTH <i>By Bernardine M. Quirk</i>	27
SAINT JEROME AND THE BIBLE <i>By Hyacinth Roth</i>	29
EDITORIALS	31

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HOLY NAME PLEDGE

BLESSED BE GOD.

BLESSED BE HIS HOLY NAME.

BLESSED BE JESUS CHRIST, TRUE GOD AND TRUE MAN.

BLESSED BE THE NAME OF JESUS.

I BELIEVE, O JESUS,

THAT THOU ART THE CHRIST,

THE SON OF THE LIVING GOD.

I BELIEVE ALL THE SACRED TRUTHS

WHICH THE HOLY CATHOLIC CHURCH

BELIEVES AND TEACHES.

I PROCLAIM MY LOVE

FOR THE VICAR OF CHRIST ON EARTH.

I PROMISE TO GIVE GOOD EXAMPLE

BY THE REGULAR PRACTICE

OF MY FAITH.

I PLEDGE MYSELF AGAINST PERJURY,

BLASPHEMY, PROFANITY, AND OBSCENE SPEECH.

I PLEDGE MY LOYALTY

TO THE FLAG OF MY COUNTRY

AND TO THE GOD GIVEN PRINCIPLES

OF FREEDOM, JUSTICE, AND HAPPINESS

FOR WHICH IT STANDS.

I PLEDGE MY SUPPORT

IN HONOR OF HIS DIVINE NAME

TO ALL LAWFUL AUTHORITY,

BOTH CIVIL AND RELIGIOUS.

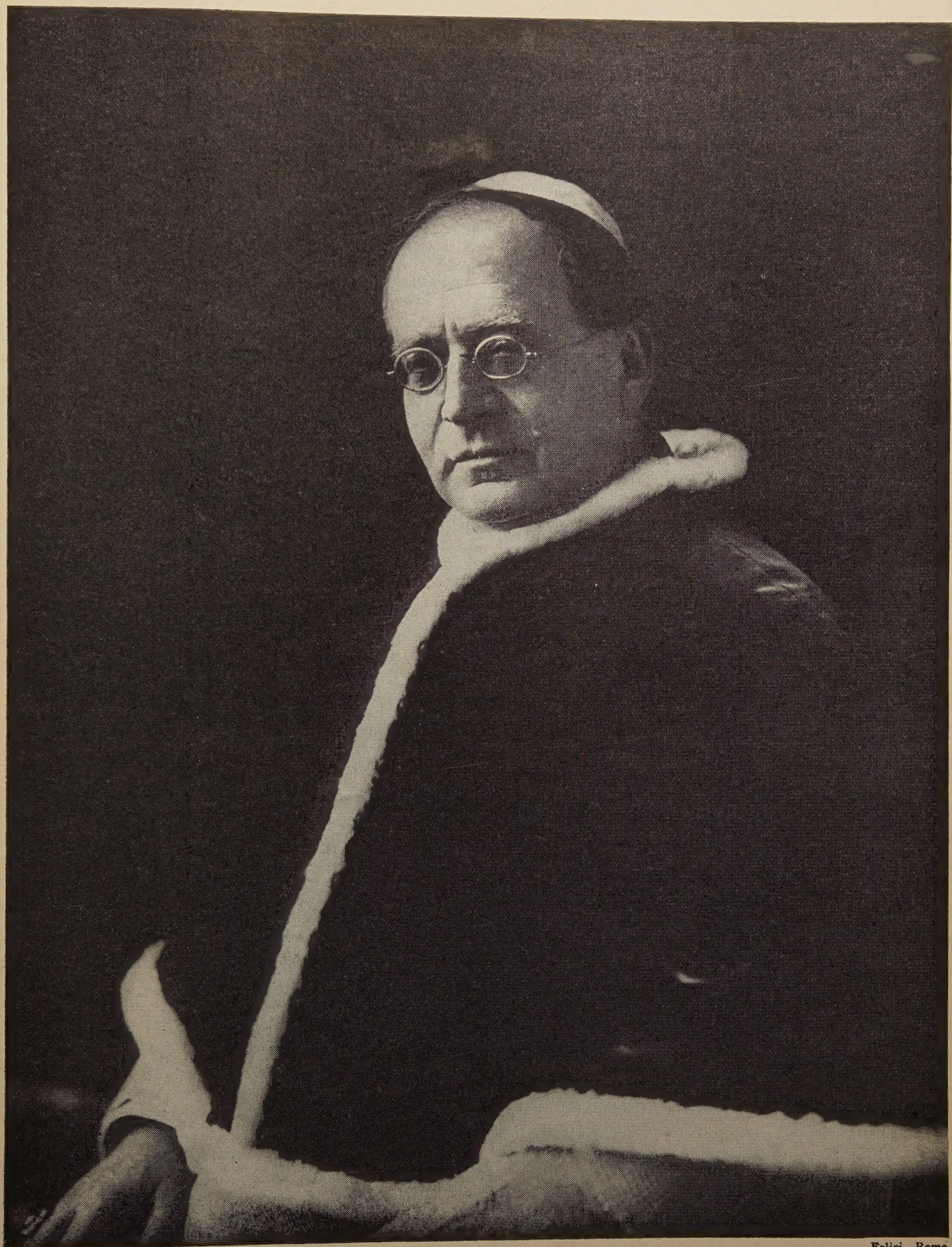
I DEDICATE MY MANHOOD

TO THE HONOR OF THE SACRED NAME OF JESUS

AND BEG THAT HE WILL KEEP ME FAITHFUL

TO THESE PLEDGES

UNTIL DEATH.



Felici, Rome

HIS HOLINESS POPE PIUS XI



Dudley Hoyt, N. Y. C.

HIS EMINENCE PATRICK CARDINAL HAYES
ARCHBISHOP OF NEW YORK
PATRON AND HONORARY CHAIRMAN OF THE CONVENTION

IN EXTENDING the invitation for the Holy Name Society to hold its National Convention in New York City, His Eminence Patrick Cardinal Hayes, Archbishop of New York, assured the entire membership of The Holy Name Society that no organization ever received a more hearty welcome than would be given to The Holy Name Society by himself, the clergy and the people of New York.

HIS EMINENCE has the highest possible regard and appreciation for the Holy Name Society. He recognizes that it has been, is, and always will be, a powerful arm of the Church in promoting loyalty to the Lord, and all the other noble virtues among our men.



Harris and Ewing
Washington, D. C.

HIS EXCELLENCY MOST REVEREND AMLETO GIOVANNI CICOGNANI, D.D.,
APOSTOLIC DELEGATE TO THE UNITED STATES

THE HOLY NAME MOVEMENT

BY VERY REVEREND THOMAS F. CONLON, O.P.
NATIONAL DIRECTOR

A LARGE number of men in a congregation is always edifying. A church service attended by men only is unusual. A spiritual congress attended by more than 200,000 men is unique, yet such a convocation is a National Convention of the Holy Name Societies.

EVERY great movement must have a leader, one who will inspire those who muster to his standard and one to whom all may look with confidence. There have been many outstanding men who have been the champions of the Holy Name, but the Society has one leader whom all have followed. He is not only the head of this confraternity, His followers number millions scattered over the face of the earth, He is the leader of all Christians. He is Christ the Saviour.

IT is but natural to wonder what makes a member of the Holy Name Society different from any other Christian since all claim Christ as their leader and all accept the teachings of the Nazarene. When a man joins the confraternity he makes a public profession of his beliefs and ideals. He accepts no new dogma but ac-

knowledges all that the Church teaches. He aims to live a Christian life, not merely on Sunday, but every day and in every contact with his fellowmen. To the Holy Name man religion is practical and must be put to practice for he is concerned about the welfare of his soul.

AS IMPLIED by its name the Holy Name Society fosters reverence for the name of God and Jesus Christ. This particular honor presupposes veneration for the person named and belief that Jesus is divine, the Son of God, the second Person of the Blessed Trinity. In a word, the deference accorded to the sacred name postulates complete acceptance of the entire Christian revelation. Every man is bound to lead a moral life by following the precepts of the Ten Commandments. The full Christian life is accomplished more readily in the Society by a cultivation of reverence for sacred things, by the organization of the members in practices of manly piety, and by group devotions. Blasphemy, perjury, cursing, swearing, profanity and obscene language are openly opposed by the society because "from the abundance of the heart the mouth speaketh."

Anything that offends common decency or tends to lower the moral standard must be contrary to the ideals of the confraternity which are purity and godliness.

AMERICANS have always shown a tendency to favor vigorous language. When this country was struggling for independence the Commander-in-Chief of the Continental Army issued an order in July 1776 which said:

"THE General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice hitherto little known in our American Army, is now growing into fashion. He hopes that the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can little hope for the blessing of Heaven on our army if we insult it by impiety and folly. Added to this, it is a vice so mean and low without any temptation that every man of sense and character detests and despises it."

(Signed) George Washington.

ONCE while talking to an army Chaplain, Abraham Lincoln exclaimed, "Boys, the boys, yes our boys. I have one far removed from temptation in Paradise. My other two—I would rather see them die today than to have them grow up

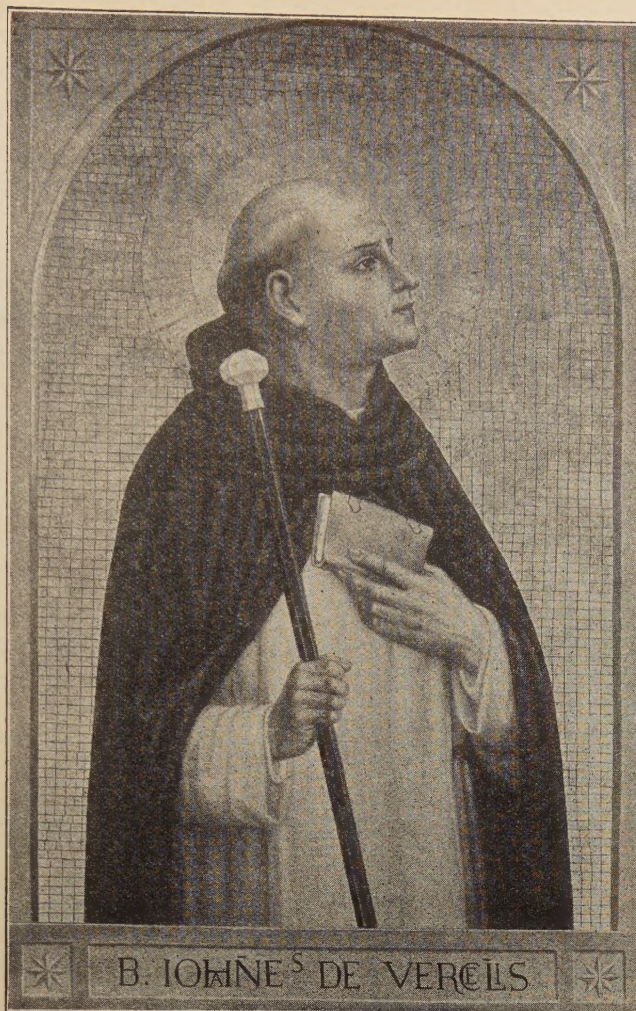


THE MOST REVEREND MARTIN S. GILLET, O.P., S.T.M.
MASTER GENERAL OF THE ORDER OF PREACHERS
SUPREME DIRECTOR OF THE HOLY NAME SOCIETY

profane men." That is the sentiment that motivates the Holy Name Society.

IT IS not difficult to become a member of the confraternity. There is no election. The man who wishes to join makes a declaration of his intention to a member, an officer or the spiritual director of the branch in his parish. He must have his name inscribed on the register of his local or parish organization, he must take the Holy Name pledge and he must put that pledge into practice to the best of his ability. That pledge is usually given at the close of a service and is pronounced publicly by the new members in the presence of the congregation. The pledge is . . .

"BLESSED be God
 Blessed be His Holy Name.
 Blessed be Jesus Christ, true God and true man.
 Blessed be the Name of Jesus.
 I believe, O Jesus, that Thou art the Christ
 The Son of the living God.
 I believe all the truths which the Holy Catholic Church
 Believes and teaches.
 I proclaim my love for the Vicar of Christ on earth.
 I promise to give good example
 By regular practice of my faith
 In honor of His Divine Name.
 I pledge myself against perjury,
 Blasphemy, profanity and obscene speech.
 I pledge my loyalty
 To the flag of my country
 And to the God given principles
 Of freedom, justice and happiness for which it stands.
 I pledge my support
 To all lawful authority both civil and religious.
 I dedicate my manhood
 To the honor of the Sacred Name of Jesus.



BLESSED JOHN OF
 VERCELLI, O.P., FIRST
 DIRECTOR OF THE HOLY
 NAME SOCIETY

member pledges loyalty to the flag and the principles of freedom, justice and happiness for which it stands. He accepts all lawfully constituted authority. His motto is "For God and country."

THE PLEDGE of the society condemns not only cursing, swearing and blasphemy but also perjury, a vice which has spread and which hampers the effective administration of justice. Every Holy Name man believes that if he takes an oath he calls upon God whom he professes to worship to bear witness to the truth of the statement he is about to make. As a Holy Name man he is bound to honor every

And beg that He will keep me faithful
 to these pledges
 Until death."

oath whether it be taken in a court of justice or at the beginning of public office.

ONCE the man has pronounced the pledge and formally enrolled he is a member of the society. There is no initiation, no further requirement. On extraordinary occasions such as the closing of national conventions or an annual rally, the pledge is recited by all present, not so much as a renewal of the pledge as it is a profession of faith. The members are expected to take part in the activities of their respective branches. They are urged to avail themselves of the Sacrament of Penance and to go to the parish church in a body on the second Sunday of every month to receive the Eucharist, the Sacrament of the Body and Blood of Christ.

WHILE the membership in the Holy Name Society postulates a definite spiritual program it also makes for good citizenship. The

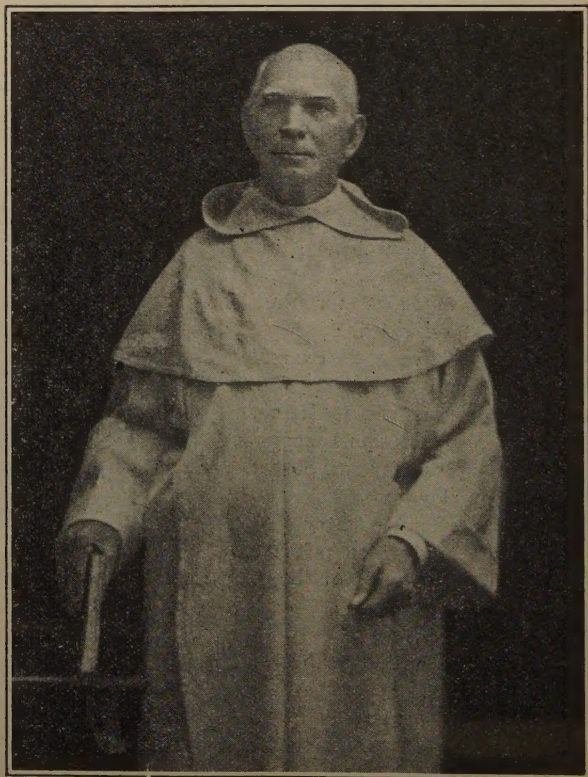
IN THE passage of time there arise causes which are inimical to the basic principles of the Society. State absolutism cannot find place in the Holy Name Society. Many of the radical movements for social reform are based upon the destruction or confiscation of private property which is opposed to the right of ownership which the individual has as a creature. The Society accepts the principle of the Catholic Church that an individual or a group of individuals possess the right to acquire and hold in private ownership some of the means of production because such ownership is necessary for human welfare and the good of society in general. The Church holds that the State would injure human welfare if it were to abolish all private ownership in the instruments of



HIS EMINENCE
THOMAS PIUS CARDINAL BOGGIANI, O.P.
 PROTECTOR OF THE HOLY NAME SOCIETY



VERY REVEREND CHARLES H. McKENNA, O.P.
 APOSTLE OF THE HOLY NAME SOCIETY IN THE U. S.



THE HOLY NAME MOVEMENT

production. This teaching is set forth in the Encyclicals of Pope Leo XIII and Pope Pius XI. The Church does not condemn all public ownership but it does insist on the right of the individual to hold private property. It recognizes the necessity of public ownership in some cases but opposes State ownership in *all* artificial or natural capital. The Holy Name Society objects to the absorption of the individual by the State; it maintains that the State exists for the individual and not the individual for the State. The Holy Name man is opposed to any force that would curb life, liberty or the pursuit of happiness.

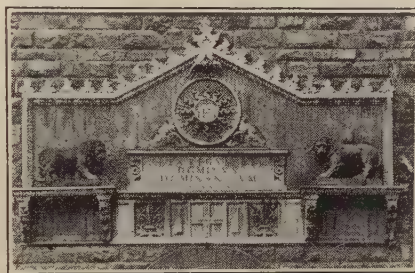
REFORMERS have no place in the Holy Name Society. Each member has a man's task to reform himself without trying to reform those about him. There is no attempt to tell the rest of the world how to live other than through good example. A national convention or rally may bring the Society to the attention of outsiders but strangers will not be subjected to a torrent of bombast. The principles on which the movement is founded are so broad that there is no need to introduce fads.

THE Holy Name Society is an active organization of Christians.

THE Thirteenth Century has been called the greatest by those who revel in medieval culture because Dante, Thomas Aquinas, Bonaventure, Albert the Great and other outstanding thinkers made their contributions to the fund of human knowledge at that time. Yet in many respects it was not unlike our own Twentieth Century. In both periods the good and the bad are to be found. It was in the last quarter of the Thirteenth century that the Holy Name Movement was started.

FRANCIS OF ASSISI on his journeys through Italy met men who were diabolical. There was on one hand intense religious devotion while on the other there was immorality, infidelity and atheism. The Albigenses who drew many away from Christianity, rejected marriage, encouraged suicide and promoted a disregard for authority that caused much civil strife and social unrest. Prayer was echoed by oaths and blasphemies. Perjury and robbery were common. One Peter Bruys in open contempt burnt a pile of crosses on Good Friday and roasted meat in the flames but his impiety so infuriated the people that he was lynched for his blasphemy.

TO COMBAT the forces of irreligion the Church convoked a General



DECORATIONS ABOVE THE GREAT GATE OF THE PALAZZO VECCHIO, FLORENCE, ITALY, SHOWING THE HOLY NAME EMBLEM OF THE SIXTEENTH CENTURY DESIGN

Council at Lyons in 1274. Acting on the recommendations of the Council the reigning pontiff addressed a letter to John of Vercelli, the Master General of the Dominicans and that document was the beginning of the Holy Name movement.

"GREGORY, Bishop, servant of the servants of God, to our beloved son, Master General of the Order of Preachers, health and apostolic benediction:

"RECENTLY in the Council of Lyons, we have judged it meet to order the frequenting of the Church with humility and devotion, and that there should be

delivered pious instructions, calculated to please God, and to teach man and to nourish their souls. We have enjoined on the faithful who would there assemble, to revere in a particular manner that name which is above all names—the only name under the heaven by which those who believe in it can be saved—the name of Jesus Christ, who has purchased His people from their sins. And as it is written that every knee should bend at the name of Jesus, we have recommended to each one to fulfill this precept, and that, when they celebrate the sacred mysteries, they would give some honor to that glorious name by bending the knee of their hearts and by proving their devotion by the inclination of their heads. For this purpose we pray and earnestly exhort your charity, and we enjoin on you by our apostolic authority, that, when you and the brothers of your Order announce the word of God, you will endeavor to lead the people by the most efficacious discourses to perform what we have said, in order that you may receive the reward in the day of eternal remuneration.

"GIVEN at Lyons on the 12th Kalends of October, the third year of our pontificate.

"GREGORY X."

POPE GREGORY's letter was dated the 12th Kalends of October which was the 20th of September according to our calendar of the birthday of the movement. This year the anniversary is the date set for the general assembly that is to close the National Convention.

THE commission had been sent to the Master General of the Order of Preachers, a comparatively new institute at that time. Dominic de Guzman accompanying his bishop to Rome journeyed through southern France where he found heresy and vice rampant. While in Rome Dominic asked permission to stop in that territory

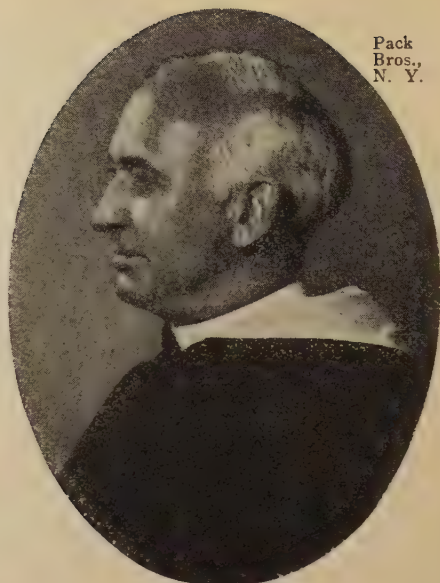
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Executive Chairman

**NATIONAL
CONVENTION
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Bros.,
N. Y.



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Co-Chairman



Mueller
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MOST REVEREND
STEPHEN J. DONAHUE, S.T.D.
Co-Chairman



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VERY REVEREND MONSIGNOR
JOHN F. BRADY, D.D.
Co-Chairman



Pack
Bros.,
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VERY REVEREND
THOMAS F. CONLON, O.P.
National Director and Executive Secretary

THE HOLY NAME MOVEMENT

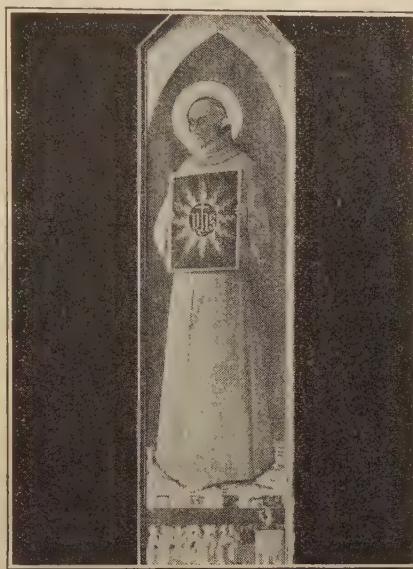
rather than return home in order to preach Christian doctrine. In the course of time this zealous Spaniard attracted a few others to him and in 1216 his band was approved as the Order of Friars Preachers. The Order conceived by Dominic was different from all existing monastic orders for while he wanted his followers to live in communities he wanted those priorities near the cities and universities where the friars could preach. Dominic lived only five years after he founded the Order but his followers multiplied until the white habit and the black mantle were known throughout Christendom. In England they were called Blackfriars and everywhere they were called Dominicans.

JOHAN OF VERCELLI, the successor of St. Dominic, addressed a letter to the Provincials of the Order in which he advised them of the Pope's wishes and commanded them to have all the friars preach devotion to the Holy Name. That was the Church's action in the Thirteenth Century against those who denied Christ, blasphemed the Holy Name and disregarded the commandments of God and the civil law. Ambrose of Siena, another Dominican friar was a great propagator of the new movement.

THE devotion spread for in the next century its great champion was the German friar, Henry Suso, who in a transport of fervor scratched the name of Jesus on his breast with a sharp instrument. In 1401 Pope Boniface XI granted indulgences to those who visited the altar of the confraternity in the Dominican monastery at Schusen, Diocese of Werden, Saxony.

IN THE Fifteenth Century the city of Lisbon, Portugal was ravaged by a plague. The people were dy-

ing by the hundreds. An aged Bishop who looked upon the affliction as a punishment from God for the blasphemies and sins of the people of the city, went about preaching and in his sermons exhorted the people to pay special honor to the Holy Name in reparation for the offences given to the Almighty. The plague was checked and all the people of the city joined for a great Holy Name procession to show their gratitude for deliverance from the calamity.



ST. BERNARDINE OF SIENA SHOWN WITH THE HOLY NAME EMBLEM HE CARRIED ABOUT ON HIS PREACHING TOURS

IN ITALY the Franciscan, Bernardine of Siena took up the apostolate of the Holy Name. Wherever he preached, Bernardine displayed a banner on which was painted the Holy Name surrounded by rays. At one time he had the monogram I. H. S. (the first three letters of the Greek name of Jesus) painted upon a wooden tablet which he carried. He urged his audiences to place a like inscription over the city walls, on the public buildings and on the walls of their homes. Today the ensign of the Holy Name of Jesus may be seen on the town hall. The novelty of Bernardine's method of venerating the Holy Name was misinterpreted and he was hailed before Pope Martin V, accused of

idolatry by one Manfred whose prophecy announcing the end of the world had been ridiculed by Bernardine.

FRIAR BERNARDINE humbly submitted all his writings and sermons to a special commission and the trial took place in St. Peter's in June, 1427. St. John of Capistran, a disciple of Bernardine, defended his brother Franciscan and won his vindication. In order to show his approval of the work of St. Bernardine, the pontiff with the assembled clergy, led a Holy Name procession. John of Capistran not only defended St. Bernardine but he co-operated in the work of propagating the devotion to the Holy Name.

IT WAS not until the Sixteenth Century that the Holy Name Groups were given definite organization. That was accomplished by the Spanish Dominican, Didacus of Victoria, who wrote the rules and the constitution of the Holy Name Society. Like every organization of those times, comparative isolation had brought slight variations into the separate branches. Some were known by different names such as the "Confraternity against Oaths," or the "Confraternity of the Holy Name of Jesus." After the unification effected by the work of Didacus, Pope Pius IV raised the Holy Name Society to the dignity of a canonical confraternity and endowed it with special privileges and indulgences. Later the same pontiff designated the Dominicans as moderators of the movement. Since that time it has been necessary to secure a charter from the Master General of the Order to establish a new branch which would enjoy all the rights and privileges.

THE Holy Name movement spread in the wake of the cross. Wherever foreign missionaries went the Holy Name Society was founded. In a special Bull issued by Pope Gregory XIII on the 24th of March, 1580, indulgences were



HONORABLE ALFRED E. SMITH
National Chairman



THOMAS B. REILLY
Chairman of Reception Committee

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Chairman of Radio Committee



ALEXANDER I. RORKE
Chairman of Registration Committee



W. J. HUGHES
Chairman Hospitality Committee

THE HOLY NAME MOVEMENT

granted to the Confraternity which had been established at Cusco in Peru. This document proves the existence of the movement in the southern half of the New World almost two and a half centuries before it was known in our own country.

DURING its existence of more than six and a half centuries the Holy Name Society has been approved, encouraged or blessed by twenty-seven different Popes.

THE movement has a member of the Sacred College to act as special advocate before the Roman Curia. Thomas Pius, Cardinal Boggiani, O.P., was appointed Cardinal Protector over the Holy Name Societies of the world by Pope Benedict XV in September 1917. Cardinal Boggiani is still the Protector as well as Chancellor of the Holy Roman Church.

THE Holy Name Movement with its seven century old history in the Old World is a dominant reality in the Catholic Church in America. The spread of the Society during the last three or four generations has paralleled the extension of the Church. Today, the Holy Name Society has a greater enrollment than ever before, it continues to thrive, to expand, to inspire.

MANY of the institutions of the first colonies in what is now the United States failed to leave accurate records or those records have not been brought to light. There is no authentic record but there is a well established tradition that there were Holy Name Confraternities founded in New Orleans and San Francisco during the colonization by the Spanish and French. Those were the early branches and they passed before our country became an independent nation.

A LITTLE more than a century ago, a Holy Name Society was set up in Kentucky by the stalwart Belgian missionary, the Rev. Charles Nerinckx. This man labored faithfully among the pioneers who pushed over the Allegheny mountains and he started the Society to check profanity among that hardy people. Bishop Carroll petitioned Rome for a charter which reached the missionary after many months. Father Nerinckx established a strong Catholicity in Kentucky but there is no authentic record which will prove that the Holy Name Movement which he sponsored extended beyond the sphere of his personal activity. His Society was certainly the first among the English speaking Catholics of America but it seems unlikely that it was the source of the present Movement.

SINCE it was inaugurated in 1274 by the letter of Pope Gregory X to the Dominican Master General, the Holy Name Movement has always been under the supervision of the Friars Preachers. Strangely enough the first Dominicans to come to America were sent to a mission field in Kentucky near Father Nerinckx. For many years the Friars remained in the Middle West but two years after the war between the States while preaching a parochial mission in New York City, the Fathers were invited to administer a parish. They acquired land in a section then known as "Cork Hill"—now it is the East Sixties—and they held the first services in a temporary church dedicated to Saint Vincent Ferrer. While organizing the new parish one of the first steps by the Rev. Stephen Byrne was to band the men in a Holy Name Society. That was 1868 but three years passed before a charter was obtained from Rome to make it a canonical society.

IN THE first years of the parish in New York, a young Dominican who had been ordained but a few years, was sent as an assistant.

He was the Rev. Charles H. McKenna, a native of Ireland who had worked as a stone cutter in Pennsylvania before he studied for the priesthood. One of the duties assigned to the young man was the direction of the Holy Name Society, an appointment that in time was to have a tremendous influence on the Movement in America. Shortly after he had taken up his duties in New York his reputation as a preacher spread and he was called from parish to parish in the various dioceses in the East to conduct parochial missions. As his experience broadened through his work in different localities, he recognized that the best way to hold the men was to band them into a society in which they would pledge regular observance of the practices of their religion. Thus he began to establish Holy Name societies patterned after the New York Society of which he was still the spiritual director.

THE beginning of the movement was rather slow because it depended on Father McKenna and two of his brother Dominicans, the Rev. Stephen Byrne and the Rev. P. A. Dinahan. Wherever the three preached missions they used their eloquence and experience to promote new units, but they could not reach more than a dozen parishes in a year. In time the good effects of the branches became apparent and other units were established without the formality of a canonical charter.

By 1882 there were five Holy Name Societies in the City of New York and it was proposed by Father Dinahan to form a Diocesan Union. This step gave great impetus to the movement because new branches were formed and within a short while Unions were established in Brooklyn and Newark. Today there is a Diocesan Union in every diocese in the United States.

AS THE movement became popular many branches were or-

NATIONAL CONVENTION COMMITTEE

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HIS EMINENCE
THOMAS PIUS CARDINAL
BOGGIANI, O.P.

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HIS EMINENCE
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CHURCH OF ST. VINCENT FERRER, N. Y. C., IN THE BASEMENT OF WHICH THE FIRST NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY WAS ESTABLISHED

ganized but there was an obstacle that threatened to check the rapid growth. There was a Constitution "Quaecumque" issued December 8, 1604, by Pope Clement VIII which forbade the existence of the Holy Name Society in more than one church of a single city. Father McKenna went to Rome in 1895 to petition Pope Leo XIII to revoke this restricting legislation. It was only after he returned to America that he received a copy of the rescript from the Congregation of Indulgences dated May 20, 1896, which dispensed from the Clementine Constitution and placed the erection of new branches of the Holy Name Society in the hands of the American hierarchy. That privilege made it possible for a canonical Holy Name Society to

be established in every parish or mission.

THE past four decades have witnessed a marvelous expansion in the scope and influence of the Society. Some of the Bishops fostered this extension by commanding the establishment of the Society in every parish in their dioceses. One of the first acts of Cardinal O'Connell after he became Archbishop of Boston was to ask the establishment of a Holy Name Society in every parish of his Archdiocese.

IN 1907 the Holy Name movement had reached the stage when it was deemed advisable to have a paper or magazine which would be the official organ. In May of that

year the Rev. E. G. Fitzgerald, O.P., S.T.Lr., as Editor-in-Chief, brought out the first issue of **THE HOLY NAME JOURNAL**. Under the first editor and his successors with the aid of Holy Name men throughout the country the magazine has done much for the movement.

MANY insignia have been used in the Holy Name Movement. In 1909 an American artist designed an emblem for the Society, which portrayed Christ as a boy. That emblem was approved by the Holy See which granted a special indulgence to all who should wear it.

A FLOOD of inquiries on varied subjects addressed to the offices of **THE JOURNAL** made it apparent



THE PRESENT NATIONAL HEADQUARTERS OF THE HOLY NAME SOCIETY. THE BUILDING IS A MEMORIAL TO THE VERY REVEREND CHARLES H. MCKENNA, O.P., APOSTLE OF THE HOLY NAME SOCIETY IN THE UNITED STATES

that a central headquarters was needed if the movement was to thrive. Thus in 1909 the National Headquarters of the Holy Name Society was established. The founder and first National Director was the Most Rev. John T. McNicholas, S.T.M., who is now Archbishop of Cincinnati. From this office the Movement is directed and advised and by a privilege from the Holy See charters for confraternities within its jurisdiction are issued. The first office

was a basement room in a parish house, today three floors of a modern building are crowded.

AS THE movement extended beyond the limits of the single parishes and the organization of the diocesan unions was perfected, rallies which called men from several parishes or from an entire diocese were held. No church was large enough to accommodate the throngs and these meetings were held in the open. Often the vari-

ous units formed lines and paraded to the place of assembly and in a short time well organized parades were held in many dioceses. Within the past few years a popular rally has been the solemn Holy Hour at which the men gather in the evening, each carrying a lighted taper.

THE late Cardinal Gibbons' golden jubilee in the priesthood and silver jubilee in the episcopacy in 1911 was the occasion of the First
(Continued on page 40.)

Official Program--National

HEADQUARTERS
WALDORF-ASTORIA HOTEL
PARK AVENUE AT 50th STREET
NEW YORK CITY

SUNDAY, SEPTEMBER 13th

Reading of Pastoral letter endorsing and blessing National Convention

WEDNESDAY, SEPTEMBER 16th

4 to 9 P.M. Registration of delegates, Silver Corridor, Waldorf-Astoria Hotel.

THURSDAY, SEPTEMBER 17th

SPIRITUAL DIRECTORS' DAY

10:00 A.M. Pontifical Mass at St. Patrick's Cathedral. His Eminence, Patrick Cardinal Hayes, Archbishop of New York, presiding. His Excellency, Auxiliary Bishop Stephen J. Donohue, S.T.D., Celebrant.

After Mass, Registration of delegates, Silver Corridor, Waldorf-Astoria Hotel.

11:00 A.M. Meeting of Holy Name Spiritual Directors in The Grand Ballroom, Waldorf-Astoria Hotel, the Very Reverend Thomas F. Conlon, O.P., National Director, presiding.

Preliminary Conference—Outlines of Convention.

Letters—Resolutions—Telegrams.

Recess for Luncheon.

2:00 P.M. Reading of papers. The Very Reverend Monsignor John F. Brady, D.D., Spiritual Director of New York Archdiocesan Holy Name Union, presiding.

Discussion follows each reading.

Holy Name Society—Its Real Objective
 Diocese of Richmond
 The Reverend E. A. Brosnan
 Diocesan Holy Name Spiritual Director

Holy Name Society—Its Monthly Meetings
 Diocese of Rochester
 The Reverend E. A. Stauder
 Diocesan Holy Name Spiritual Director

Holy Name Society—Communion Breakfasts
 Diocese of Buffalo
 The Reverend Joseph E. Maguire
 Diocesan Holy Name Spiritual Director

Holy Name Society—Annual Diocesan Rallies
 Diocese of Newark
 The Reverend H. J. Watterson
 County Holy Name Spiritual Director

Holy Name Society—Laymen's Retreats
 Diocese of Pittsburgh
 The Reverend James M. Delaney
 Diocesan Holy Name Spiritual Director

Holy Name Society—The Legion of Decency
 Archdiocese of New York
 The Reverend Joseph A. Daly
 Executive Secretary, Legion of Decency

Holy Name Society—Radio Programs
 The Very Reverend Monsignor
 Michael J. Ready
 Assistant General Secretary
 National Catholic Welfare Conference

FRIDAY, SEPTEMBER 18th

LAY DELEGATES DAY

10:00 A.M. Memorial Pontifical Mass in memory of deceased members of the Holy Name Society. His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, Indiana, Episcopal Chairman, N.C.W.C. Lay Organization, Celebrant. Sermon—His Excellency, the Most Reverend Peter L. Ireton, D.D., Coadjutor Bishop of Richmond, Va.

11:00 A.M. Business Sessions in the Grand Ballroom of The Waldorf-Astoria Hotel. The Very Reverend Monsignor Francis P. Connelly, Spiritual Director of the Brooklyn Diocesan Holy Name Union, presiding.

Resolutions—Telegrams—Letters

Recess for Luncheon

2:00 P.M. Reading of Papers. The Right Reverend John J. Murphy Spiritual Director of the Newark Diocesan Holy Name Union, presiding.
 Discussion follows each reading.

The Holy Name Society—A Bulwark
 Against Communism
 Diocese of Los Angeles-San Diego
 The Very Reverend Monsignor
 Michael O'Gorman
 Diocesan Holy Name Spiritual Director

Holy Name Convention

The Holy Name Society and Its Emblem
Archdiocese of Boston
The Right Reverend Monsignor
Michael J. Splaine, D.D.
Archdiocesan Holy Name Spiritual Director

Holy Name Society, Parish and Diocesan
Organization
Archdiocese of Milwaukee
The Very Reverend Monsignor John J. Clark
Archdiocesan Holy Name Spiritual Director

Holy Name Society and Speakers Bureau
Archdiocese of Baltimore
The Very Reverend Monsignor
Harry A. Quinn
Archdiocesan Holy Name Spiritual Director

Holy Name Society and Social Justice
Diocese of Trenton
The Reverend John J. Sweeney
Diocesan Holy Name Spiritual Director

Holy Name Society and a National Program
Diocese of Syracuse
Mr. William E. McClusky
President Syracuse Holy Name Union

The Holy Name Society and Societies
for Men
Mr. Edward J. Heffron
Executive Secretary
National Council of Catholic Men

Holy Name Society and Prefect System
Diocese of Brooklyn
Dr. August G. Maron
President Brooklyn Diocesan Holy Name
Union

Holy Name Society and the Catholic Press
Mr. Vincent Fitzpatrick
President, Catholic Press Association

9-10 P.M. Holy Hour at Randall's Island Stadium. The
Most Reverend John T. McNicholas, O.P.,
S.T.M., Archbishop of Cincinnati, conducting
Meditations.

SATURDAY, SEPTEMBER 19th

YOUTH DAY—JUNIOR HOLY NAME SOCIETY

10:00 A.M. Pontifical Mass. His Excellency, the Most
Reverend Bernard J. Sheil, D.D., V.G., Aux-
iliary Bishop of Chicago, Celebrant. His Ex-
cellency, the Most Reverend John A. Duffy,
D.D., Bishop of Syracuse. Preacher.

2:00 P.M. Reading of Papers. The Very Reverend
Monsignor Denis J. Kane, V.F., Spiritual Di-
rector of the Scranton Holy Name Union,
presiding.

Junior Holy Name Society and Youth
Development
Diocese of Fort Wayne
The Reverend Vincent Mooney, C.S.C.
Director of Catholic Youth Organization

Junior Holy Name Society—Factor in Crime
Prevention
The Honorable J. Edgar Hoover
Director of Federal Bureau of Investigations

Junior Holy Name Society and Athletic
Programs
Archdiocese of Chicago
The Reverend Thomas McMahon

Junior Holy Name Society and Boy Scouts
Archdiocese of Philadelphia
The Reverend Terence A. Brady

Junior Holy Name Society and Juvenile
Delinquency
Archdiocese of New York
The Reverend John J. Curran
Moderator of Catholic Youth Association

8:00 P.M. Thanksgiving Holy Name Service, Sixty-fifth
Anniversary canonical institution of Holy
Name Society in America, Branch No. 1, St.
Vincent Ferrer Church, Lexington Avenue at
65th Street, N. Y. C.

SUNDAY, SEPTEMBER 20th

2:00 P.M. General Holy Name Rally and Religious
Demonstration, Randall's Island Stadium.

His Eminence, Patrick Cardinal Hayes,
Archbishop of New York, presiding.

His Excellency, the Most Reverend Amleto
Giovanni Cicognani, Apostolic Delegate to
the United States.

The Very Reverend T. S. McDermott, O.P.,
S.T.Lr., Provincial of the Dominican Fathers.

The Holy Name Pledge
The Very Reverend Thomas F. Conlon, O.P.
National Director of Holy Name Societies

Honorable Alfred E. Smith,
National Chairman

Solemn Benediction of the Most Blessed
Sacrament

THE HAMMOND ORGAN CHOSEN AS OFFICIAL ORGAN OF THE CONVENTION

PATENT RIGHTS TO HOLY NAME INSIGNIA EXTENDED BY CONGRESS



THE Seventy-fourth Congress passed legislation which will leave its mark in history and the Holy Name Society as a spiritual body had no interest in the political character of the work. One bill, however, was watched by the society because its enactment meant much to the organization, that was the bill which extended the copyright on the official emblem of the Holy Name Society.

SOME years ago at the suggestion of the present Archbishop of Cincinnati, the Most Rev. John T. McNicholas, an American artist designed an emblem for the Holy Name Society. The insignia was the head of the boy Christ, a symbol that has become familiar to Holy Name men on buttons, badges, and banners used by their branches. That emblem was copyrighted in order that the Holy Name Society might control its use.

FEW copyrights have been extended because an act of Congress is necessary, in fact, there have been less than a dozen in the last fifty years. Despite the lack of precedent the society determined to continue the control of its emblem and set about to enlist the interest of legislators who would sponsor a bill before Congress. All who were approached were most gracious but the most interested was, strangely enough, a woman, Representative Mary T. Norton of New Jersey.

THE career of Mrs. Norton has been notable for its achievement. She is a native of Jersey

City which she represents in Congress. She went through high school and took a business course after which she got her first job at \$9 a week. She began her march to success almost immediately, for within three weeks her salary was raised to \$12.

HER political career began fifteen years ago when she was elected vice chairman of the State Committee of her party, a post she filled until 1932 when she was promoted to fill the chairmanship. In 1932 she was the first woman of her party to be elected a freeholder in Hudson County, New Jersey.

MRS. NORTON has been in the House of Representatives since 1924 and has held her seat without the slightest difficulty. She went to Congress first because she worked for it and she has become one of the ranking legislators because she has worked at her job. Mrs. Norton has the distinction of being the first woman in Congress to be appointed the chairman of a congressional committee, the important committee of the District of Columbia, a position which makes her virtually the "mayor" of Washington since the city is governed by that group. This busy woman is also a member of the Committee on Labor.

MRS. NORTON is a devout Catholic and a life long enemy of the birth control movement which she fights at every opportunity. She received the first degree of doctor of laws conferred by St. Elizabeth's College, the oldest college for women in New Jersey.

MRS. NORTON is a great personality. She is perfectly poised, a woman of charm and sincerity.

ANOTHER Congressman who gave a sympathetic hearing and later, valuable support, was Representative William I. Sirovich of New York. Dr. Sirovich was born in Pennsylvania, received the degree of bachelor of arts from the College of the City of New York, the degree doctor of medicine from the College of Physicians and Surgeons of Columbia University and was made a Fellow of the American College of Surgeons in 1924. He has served in the Seventieth, Seventy-first, Seventy-second, Seventy-third, and Seventy-fourth Congresses. Representative Sirovich was Chairman of the Committee on Patents which reported favorably the bill extending the copyright.

THE bill had backers in the Senate as well as in the House and one who did much for it there was Senator William H. King of Utah. Born in Utah, Senator King attended the public schools, the Brigham Young Academy and the State University. After spending three years in Great Britain he returned to this country to study law and was graduated from the University of Michigan. He was elected to various State offices and served as associate justice on the Supreme Court of Utah. He was elected to the Fifty-fifth Congress, declined renomination to run for the Senate but a deadlock ensued

(Continued on page 40.)

THIS IS THE SIXTH IN A SERIES OF
STUDIES ON THE PROBLEM OF FAITH

BY ANSELM M. TOWNSEND, O.P.

DOES MY FAITH AFFECT MY CONDUCT?

SO far, in these articles, we have confined ourselves purely to abstract considerations; in other words we have discussed the influence of faith upon the intellect. However, the Christian religion is, at the bottom, a course of action. Salvation is only partly a matter of belief for, as Saint James says, "Faith without works is dead." Nevertheless, even our deeds are dependent upon what we believe and it is our purpose now to explain very briefly the relationship between Faith and Morals.

THE importance of the matter under discussion cannot be too greatly emphasized since it goes to the root of much of our evil state of affairs. This is an age of ethical confusion in which morals are, to say the least, very much at sea. The reason for this confusion is not far to seek. In the last analysis, a man obeys because he must, because the law has an authority which he is not free to reject but must recognize. An example may be found in the difference between disregard of the laws concerning prohibition and murder. It is true that there were some people who regard each in much the same light. Each was a violation of the law and each law imposed obedience upon all. But the vast majority of the people made a clear distinction between the two. Murder is intrinsically wrong and the law prohibiting it under penalty had and still has behind it the sanction of a united people. The violation of the

prohibition law was not felt by the vast majority of Americans to be wrong inherently and enforcement did not have the support of the overwhelming mass of the people. What, then, differentiated the two laws? Fundamentally it is the authority back of each. What, then, is the fundamental basis of law.

BRIEFLY, all law proceeds from God, either from His direct command or as a necessary consequence of the nature which He has established as inherent in man. Sometimes, however, a specific law may fall under both categories. For example, murder is forbidden by the very nature of man since life is man's most valued possession and every man has a natural right to his own goods. It is for that reason that we find it listed as first of those rights which our Declaration of Independence lists as inherent in man. But God has also added to the natural prohibition of murder the divine commandment, "Thou shalt not kill."

HOWEVER we regard law, it is clear that it must depend upon God as its ultimate author since He is the final source of all authority. Consequently atheism and law are naturally opposed. It may be noted that philosophic anarchism, which is the basis of all true Socialism is always accompanied by a disbelief in God. The anti-religious aspect of Communism is not an accident. As a consequence, in the final analysis, our

morality is dependent upon our beliefs. This raises a very profound problem for those who are desirous of abolishing anything in the nature of a definite creedal relation and are yet wishful of maintaining something at least of a moral code. They are driven to all manner of solutions. Some maintain that man will be good if only he can be taught to realize his obligations to society. But to this it is promptly objected, and with truth, that there can be no obligations unless there is someone in a position both to bind and to punish and, that, for obvious reasons, society, of itself and considered precisely as an amalgamation of equal partners, does not have this power. Others maintain that man is intrinsically good and needs no external stimulus to avoid evil. This is only a pious hope. The evidence points rather in the opposite direction. Then there are those to whom that alone is immoral which offends the State. For example, the Communist denies that there is sin, but he is bitterly opposed to what he calls "anti-social ideas and acts." This is simply to burn before the State the incense which belongs to the altar of God.

MOST important of all modern theories is that which maintains that morals are simply conventions adopted for the common good and, therefore, to be changed in accordance with the changes in modern theories. There is no such thing as a definite and permanent moral code since morality is always changing. Such is the theory which leads men

to speak of the Ten Commandments as an outworn ethical code which was, perhaps, adequate for an ancient Jewish people living a pastoral life, but which is obviously absurd in this scientific age. "A new morals for a new era" is the cry. What is really meant is an absence of morals to match an absence of religion. The whole mass of verbiage concerning a new era is meaningless as applied to the matter of morals. Morals are not concerned with the trifling variations in human habits but with fundamental human nature which is the same whether a man wears little but a few tattoo marks or appear in a tuxedo or a silk hat. Further it is nonsense to speak of an "evolution in morals" as the accompaniment of "physical evolution." Even granting, which many do not, that there has been a process of human evolution, man, as long as we have record, has been substantially the same as he now is and therefore, in consequence of the very line of argument adduced by evolutionists, morals must also be fundamentally the same.

To speak bluntly, these arguments are not arguments at all. They are simply sophistical excuses to justify a variation in conduct from that which is traditional among decent men. The clamor in favor of birth control, so called, whatever may be the arguments nominally adduced, is nothing but a demand that sexual indulgence be freed from all physical and moral consequences. The cry that the modern world needs a new marriage code arises from a determination that lust be made respectable. In the ancient concept, a man might keep a mistress, but both were frowned upon by every decent being. Now, that the mistress be cloaked with the respectability of a sham marriage, the true wife must be degraded to the condition of a mistress. This may seem a hard saying, but one has only to inspect the record of the divorce cases. All this talk about "incompatibility" means simply that there has been a lessening of the physical satisfactions anticipated from married life. This "new era" is simply the ancient paganism re-

vived with none of its honesty. In the name of progress we are invited to go back more than two thousand years.

THIS same crude lust is to be found in other fields. The law of honesty "Thou shalt not steal" has been judged, in our modern world, not to apply to those of wealth and power. The one Scriptural text popular among the rich and powerful of recent years is that which reads "To him that hath shall be given and from him that hath not shall be taken away even that which he hath." It behooves such men to be careful as to their choice of Scripture lest their consciences be too greatly troubled.

THE Catholic Church will have none of this selectivity. She lies under the conviction of a definite moral code which she ruthlessly insists upon, whether her children like it or not. She has no choice in the matter. She teaches no doctrine of her own. She is but the mouthpiece of God, Whom she must obey and to Whom she must ever be ready to give an account for whatsoever she may teach or fail to teach. Herein lies the fundamental difference between the Church and non-Catholic moralists. They can only persuade, reason, urge. She teaches as with authority, regardless of consequences.

BACK of all that the Church teaches lie certain basic principles. First of these is the responsibility of man to God. This arises from the fact the acts of man are free, hence capable of being right or wrong, since all culpability arises from freedom. A machine can neither be praised nor blamed for what it does, since it has no choice in the matter. Further, the acts of every intelligent being are to an end. They may not be without a purpose. Since, then, man is, by his nature, destined to God, his acts must all tend toward God. Hence that which we call sin is that which diverts man from God, his true end.

THE second basic principle is the reverse and complement of the first. A man cannot be held responsible, at

least in justice, for that of which he cannot be aware. He cannot be responsible for that over which he has no control. God, therefore, can hold man to account for his actions only in matters wherein He has given specific guidance. A man must be excused for going astray in an unmapped and trackless country, whereas he must be held responsible who goes astray in a well-charted land. God charts for man the path and we must walk therein or go astray with no assurance that we shall ever find the path again.

THE chart of human conduct is the law of God. This law, as we said before, is to be found in a double series, one innate in man, grafted upon his heart so to speak, the second, a written code, found in the Scriptures and the teachings of the Catholic Church, though, we previously pointed out, there is a certain amount of duplication.

THE first code, arising from the nature of man, is a general one. It forbids any action contrary to the nature and good of man; for example, murder is forbidden because man naturally wills to live; theft is forbidden because, in the interests of peace and progress, man must be protected in his reasonable right to property; lying is forbidden because it is the enemy of tranquillity and justice. There is a prohibition against slander because a man has a natural right to his own good name and, in addition, since man is naturally dependent upon God, His creator, there is a natural obligation to worship Him.

IN addition to all these and many other commandments of the natural law, there is the written law of God. Part of this, as is obvious from the list of natural laws just given, is simply a repetition of that natural law, repeated lest, blinded by ignorance or passion, we be unable fully to perceive the full implications and obligation of that law. The larger part, however, is to be found in specific commands which make the natural law clearer or are prescriptions
(Continued on page 39.)

Christian Irish Culture

BY ALEXANDER I. RORKE

ATTORNEY AT LAW

ABOUT the time of Christ the Irish heroes of the Red Branch of Ulster existed. Many beautiful sagas and epics are derived from that period including the stories of Dierdre and the Sons of Usnach; of Cuchulain, the Hound of Ulster; of Maeve, the amazonian warrior Queen of Connaught. These epics and sagas revolve around the characters of the Nobility—kings, queens, and princes.

IN the time of Conn of the Hundred Battles, the chivalrous Order of the Fenian Militia was established. Their great leader was Finn Mac-Cumhail whose exploits are recorded in verse by his son Ossian. Each hero made four promises—never to receive a portion with his wife but to choose her for her good manners and virtue; never to offer violence to any woman; never to refuse anyone for anything he might possess; never to flee before less than ten champions.

THE sagas of Finn, Ossian, Oscar, Goll and Conan of the Fenian Militia have come down through the generations—these are stories of the ordinary men and women of pagan Ireland and appealed most strongly to the common people. In the days of this Militia it is said that there was no crime in pagan Ireland. A woman could travel alone without fear. Sir Thomas Moore commemorates this time in his poem, "Rich

and rare were the gems she wore."

Niall of the Nine Hostages was next to the last pagan king of Ireland. Dathi, the last king, was killed by a stroke of lightning at the foot of the Alps leading his Irish warriors in a projected attack on Rome.

IT is believed that during one of Niall of the Nine Hostages invasions of Gaul he captured, among others, a noble youth who was one day to convert Ireland to Christianity. It is not necessary perhaps to relate how Patrick—whose mother was Conchessa, niece of St. Martin of Tours, and whose father Calpurnius was in the Roman army in Gaul—was captured, taken to Ireland, served enslaved for six years, finally escaped, became a Christian Bishop, was commissioned by the Pope to attempt the conversion of Ireland. St. Patrick succeeded where his predecessor of St. Paladius had failed.

IN no other country had Christianity been accepted so readily. The learned King Leary had brought the saint and his learned Druids together. In fair argument they had yielded the palm to the Christian Bishop. St. Patrick destroyed the pagan idol Crum Cruach, and his followers founded monasteries and schools wherever they went, particularly, Armagh, Bangor, Clonfert, Clonacnoise, Glendalough, Lismore, and Mungret. Thousands of the Irish

devoted themselves to education and charity. St. Columkille converted Scotland—St. Aidan, Northumberland and parts of the South of England. The first copyright decision ever rendered occurred after St. Columkille had copied a book belonging to St. Finian. Books were written in parchment and were of extraordinary value. St. Finian demanded the return of the copy. The King decided that St. Finian was entitled to it stating that as every calf belonged to its cow—so every copy belonged to its original volume. Everywhere Latin, Greek, and some Hebrew were studied. Mathematics; religion and geography, science and art seized upon the minds of the Irish and Ireland now became "The Island of Saints and Scholars."

WHILE Christianity and civilization were advancing in Ireland, suddenly the German tribes rose, swept from their mountains and forests, hurled themselves upon Rome and her provinces and over night the Roman Empire of the West fell, and the Vandals, Longbards, Goths, Visigoths, Franks, Angles and the Saxons made short work of the Roman Government and of Christianity. The dark ages for European culture had begun. France, Spain, Italy, Britain, all Europe, labored under a blanket of Stygian darkness. Ireland alone, because of her remote position from the mainland, escaped the devastation.

THEN occurred the greatest act of charity, benevolence, friendship and good will ever extended by any nation to other nations in the history of the world.

THE Irish Churchmen, the teachers and the scholars emigrated, practi-

cally en masse, from Ireland, went forth in thousands to England, Scotland, Spain, Germany, France, Austria and every other country on the continent teaching, founding schools, academies, colleges, monasteries, churches and abbeys, many of which became the foundations of modern universities, and reestablished Christianity and Classical learning among the Europeans. The nations have since paid tribute to the sacrifice, humanity and culture of these Irish scholars.

THE Irish missionaries were not merely the representatives of Christianity; Zimmer in "The Irish Element in Medieval Culture" says:

"They were instructors in every known branch of science and learning of the time, possessors and bearers of a higher culture than was to be found anywhere on the continent and can surely claim to have been the pioneers—to have laid the cornerstone of Western culture on the continent, the wide results of which Germany shares and enjoys today in common with all other civilized nations."

SAYS Kuno Mayer, in the Preface of his "Ancient Irish Poetry"—

"For once, at any rate, Ireland drew on herself the eyes of the whole world, as the one haven of rest in a turbulent world overrun by hordes of barbarians, as the great seminary of Christianity and classic learning. Her sons, carrying Christianity and a new humanism over Great Britain and the Continent, became teachers of whole nations, the councillors of Kings and Emperors. . . . The Celtic spirit dominated a large part of the Western world and its Christian ideals imparted new life to a decadent civilization."

"The classic tradition," says Mr. Darmesteter, "to all appearance dead in Europe, burst out into full flower in the Isle of Saints, and the Renaissance began in Ireland seven hundred years before it was known in Italy. During three centuries Ireland was the asylum of the higher learning which took sanctuary there from the uncultured states of Europe. At one time Armagh, the religious capital of Christian Ireland, was the metropolis of civilization."

WHILE Ireland thus gave everything she had to England and Europe, the nations unfortunately forgot the gift. The Danes, Swedes, Norwegians and Finns, hardy buca-

neering Vikings, fell upon her coasts in numberless raids, destroyed her churches, monasteries and schools, stole their valuables and from sheer wantonness destroyed many of her ancient invaluable manuscripts. It took 200 years to drive them from the Island which was accomplished ultimately at the Battle of Clontarf, 1014 A. D.

A SHORT breathing spell and then came the Normans—about 1300 A. D. and from that day the Irish have been battling against the superior forces and resources of the sister isle. They endured, Tudor, Stuart, Cromwellian and other persecutions. Penal Laws were invoked against them. Their religion and schools, even their Irish names were proscribed but they carried on for 700 years with a cheerfulness, a tenacity and an optimism that endured every hardship.

IN music they excelled as is grudgingly conceded by their enemy Giradlus Cambrensis. Their illuminated manuscripts are praised as among the greatest in the world. Their most delicate golden tracteries are revealed by the Tara Brooch, St. Patrick's bell shrine and other beautiful golden objects.

ONE thing which gives a clue to the character of the culture of a race is the attitude towards womankind. Did it suppress them, exalt them or treat them as equals? The Pagan Milesians when sailing to the conquest of Ireland spoke respectfully of the "Learned Wives of Breas and Byugne." They made "Scota" their Queen and gave her name to the island when it was conquered. The DeDananns whom they conquered and who like themselves were Celts had "Erie" for their queen. While their laws made the man head of the family for military purposes they protected womankind in her own property and rights. She was a voluntary warrior as is indicated by the exploits of Queen Emma MongRuadh and by Queen Naeve of Connaught who often made the Champions of Ulster tremble and despair of success.

THE Irish respect for womankind was present at all times in Pagan and Christian Ireland. The Pagan Knights and their Christian successors compelled respect for womankind.

ONCE, in the days of "Tuthall the Desired," in the second century A. D. when the King of Leinster had falsely represented to the Chief King of Ireland that his wife, daughter of the King, had died, the King granted his request for the hand of the second daughter. The first had been concealed in the castle and when both women met, the tradition is that they died of shame—whereat all Ireland rose against Leinster and put his province under tribute known as the "Boru Tribute" which for hundreds of years thereafter caused considerable trouble whenever efforts were made to collect it.

AGAIN, just before the Normans came to Ireland a King of Leinster had eloped with the wife of a Prince of Brefney. As the ancient writers put it "she had left a husband she detested for a lover she adored." Again all Ireland rose. Leinster's chief was compelled to surrender his captive and pay heavy penalty. The Irish respect for womankind was always real and not the sham thing that it appears to have been in many other nations. The high position occupied by women in more modern Ireland is illustrated by the achievements of St. Bridgit or Bridie—by the equal pre-eminence of the Abbess in the monasteries, abbeys and other institutions. Throughout the Middle Ages the women of rank were as familiar with Latin as were their husbands and they are described by all writers as persons of extraordinary refinement.

THE Irish mind has ever been avid for knowledge, quick to grasp ideas, philosophic, poetical, musical, law abiding and liberty loving. The Irish heart has been generous, affectionate, courageous, chivalrous. The

(Continued on page 34.)

MARX, AND HALF A TRUTH

BY BERNARDINE M. QUIRK

ON THE evening of March 5th, 1936, the Columbia Broadcasting Company established a precedent. For 15 minutes, between 10:45 P. M. and 11:00 P. M., on that date, it permitted Earl Browder, Secretary of the Communist Party in the United States, to address the nation over its country-wide network, absolutely free of charge. Naturally, this action had its repercussions both before and after the broadcast. The Hearst Syndicate, with flaming headlines, interpreted the incident as another proof that the Stars and Stripes would shortly be replaced by the Hammer and Sickle; a news weekly advertised Browder and his speech freely; a patriotic group picketed the studio; New England and Pacific Coast stations refused the program; and, on the following day, Representative Hamilton Fish, of New York, used the same net-work for an impassioned plea against Browder in particular and all things Communist, in general.

AS THIS was the first instance in which a major broadcasting company has given over its facilities, free of charge, to the Communist Party in the U. S., Columbia was, literally, "on the spot." It had some explaining to do. And this it did. To all protestations Columbia replied that the Communist Party was recognized, officially, in 39 states as a political

organization and that as such it was entitled to the same free time granted to other political parties, on occasion, for the "discussion of controversial issues." This, it was stated, was in line with the policy of Columbia "of giving all sides a fair hearing." That was that. Columbia had explained and the matter was closed.

WITH all due respect for the magnanimity and apparent sincerity of such a gesture, one can, scarcely, have any great regard for its intelligence. Obviously, such an attitude of mind, motivated by a type of Liberalism which has failed to recognize the necessary distinction between license and liberty, as applied to our concept of government, and implying an utter disregard for the background of the man, Browder, and the nature of his doctrine, Communism, has something almost sinister about it. In twenty years, Browder has passed successively from Eugene V. Debbs' Socialist and William Z. Foster's I.W.W. movements to Moscow (perfects himself in the Communist technique); to China (labors with international radicals to stir up a coolie revolt); to France, England, and Germany (consorts with and aids Red agitators); and thus to the Secretaryship of the Communist Party in the U. S. And because Browder happens to be a citizen of a nation which has jealously guarded its freedom of

speech, such credentials do not exclude his telling the world, by gracious invitation, of the "Communist Position in 1936," which "position," whether it be in 1936 or 1956, must be unalterably opposed to everything that real Americans hold sacred. The incongruity of the whole affair would be really humorous if it did not contain the seeds of tragedy.

BUT, if Columbia did the unexpected, so did Browder. No rasping voice came out of the ether. Nor was the air filled with the usual Moscow jargon. Browder might easily have been mistaken for President Roosevelt in one of his "Fireside Talks" to the nation. With something akin to amiability, he offered the accepted diagnosis of our economic difficulties: . . . "to put America back to work . . . help the workers . . . keep America out of war . . . etc., etc." Positively, he proposed a Farm-Labor Party and urged all "to get together and make it a reality." In short, his speech might be termed as mildly pink. Most certainly, it was not Red. And thus he gave to the millions who "listened in" their first lesson in the clever Communist technique of "boring from within." Those millions had turned their dials to his program expecting to hear an inflammatory diatribe against the evils of all the "isms" with which the Soviets give their children nightmares, something amusingly sensational, something absurdly ridiculous. After

listening for fifteen minutes to Communist Number One they were ready to believe that Communism has dedicated itself to a task of splendid humanitarianism; that it espouses the cause of the down-trodden; and that, as such, it is not a thing to be feared, because it seeks, only, the reign of freedom and justice. This is precisely the effect that Browder wished to realize. With consummate skill he convinced because he told only half the truth. In brief, the whole truth is this.

COMMUNISM was not born in love.

It was born in hate. Its solicitude for the worker is a solicitude which regards, not the personality of the individual, but rather, the potentiality of that individual to become impersonal in a class-less Class. It has nothing in common with democracy because it is based on the political, social, and economic philosophy of one, Karl Marx, whose "Communist Manifesto" "Das Kapital" and "Critique of Political Economy" (the Koran, Talmud, and Bible of Communism) substitute the equality of Man for the anonymity of Man in a soul-less mob. And without a knowledge of what this same Karl Marx (whose name, coincidentally, Browder failed to mention) propounded as a philosophy of life (for Communism is nothing else but that), Sovietism is as wholly unintelligible as Buddhism without Buddha, Mohammedanism without Mohammed, or Fascism without Mussolini. For Communism is nothing else but Marxism carried from theory into fact.

KARL MARX, the son of a German

Jew who had embraced Lutheranism rather than submit to the restrictions of a German ghetto, was born in 1818, at Trier, Rhenish Prussia. Although nominally a Christian, for reasons of political expediency, his father was, actually an ardent devotee of Voltaire and his school. Consequently, the youth spent his earliest years in an intellectual atmosphere dominated

by the liberalistic philosophies of the era. After a brilliant career at the universities of Bonn and Berlin, from which his father had planned he might emerge to a high position in the government service, Marx chose to forsake a career at the Bar for that of political agitator. Becoming imbued with the social philosophy of Hegel, he was for a time, thoroughly immersed in the liberal democratic movements of the early 19th Century. Forced to fly Germany because of government displeasure at the democratic tone of his newspaper "Rheinische Zeitung," he took up his abode in France. At this time he had forsaken the liberal school for that of the more radical Socialism of the Frenchmen, Saint-Simon and Louis Blanc. For his labors in editing and publishing another paper, "Vorwärts," he was asked to move out of France (at the behest of the Prussian government) by Louis Phillipe's prime minister, Guizot. He then established himself in Brussels, where in collaboration with Friedrich Engels, a fellow Jew, he published, in 1848, the famous "Communist Manifesto." When the spirit of revolution broke in his native Germany, he returned there again, and during the hectic days of '48, he labored incessantly with his pen to make the radical Socialist movement successful. Disillusioned by the defeat of his cause and forced once again to leave Germany, he took himself to England where for the remainder of his life he devoted himself to hack-writing, to the translation of books, did a series of articles for the "New York Tribune," published his "Das Kapital" and organized, in 1864, the nucleus of an international society of workingmen to propagate his ideas. Marx, constantly dogged by the conservatives whom he hated, expatriated from his native land, a wanderer throughout Europe, died in England in 1883. He had failed in his objective of organizing the workers of the world into an International, but, behind him he had left a philos-

ophy and an ideal. The philosophy constitutes the very foundation of modern Communism. It is the great half-truth. The ideal has not, and never shall, become a reality because it is a terrible myth based upon a perverted concept of the nature of Man. But it is a myth that has forced human beings into regimented bestiality. And it is this myth that Browder, behind the subterfuge of a Farm-Labor Party, sedulously, labors to provide with an American version. The philosophy and myth are as follows:

THE Marxian philosophy can be

reduced to three categories: (1) "that the course of history has always been determined by economic factors," i.e., that the production and exchange of commodities alone have been responsible for the making of nations, the erection of systems of thought, the formation of cultures, and the determination of various religious beliefs; (2) "that present society has evolved out of many class struggles of the past," i.e., that the distinction of classes in society has been determined solely by the possession of wealth or its absence and that the modern status of society is the result of an inexorable evolution in which wealth, stealthily expropriated by the few from the many, constitutes the basis for class struggle; (3) "that the present capitalistic society inevitably will be transformed into another type of social organization," i.e., that the concentration of wealth will continue until its sum total is in the possession of a few individuals. During this development, the misery and suffering of the "proletariat" will increase, proportionately, but will be accompanied by greater organization of its forces. When the above condition (concentration of wealth in the hands of a few) will become a fact the masses will then seize all wealth by expropriation, and universal communism will be the result.

(Continued on page 35.)

DOCTORS OF THE CHURCH

SAINT JEROME

and The Bible

BY HYACINTH ROTH

SAINTE JEROME is so closely identified with the Sacred Scriptures that his place among the twenty-eight Doctors of the Church is almost unique. He was wont to call the Bible "the Divine Library" and his researches made him the librarian. He devoted practically his whole life—346 to 420 A. D.—in preparing a corrected and carefully edited version of the sacred texts.

THE BIBLE is more than mere literature that keeps the records of man since creation. The Bible is a product of man insofar as it concerns its linguistic genesis, its style peculiar to the individual author, and its textual forms; yet primarily it is, at its very source, of a divine character. It is Christocentric throughout embracing as it does two distinct periods of time, in the one, embodied in the Old Testament, showing the preparation of the people for the advent of the Redeemer, Jesus Christ; while the other, the New Testament, sets forth exclusively the manifestation of Christ and man's reception of Him and His doctrine. Hence the one is incomplete without the other. This twofold Biblical literature expresses an uniqueness in view of its divine design as no other form of literature can show.

FOR Catholics the Bible constitutes the "Deposit of Faith" and not the absolute rule of belief as held by non-Catholics. And when the Church demands this absolute assent of faith from her subjects in matters of faith and morals as revealed in the Bible, she does so not cruelly or narrow-mindedly but rather logically emphasizing that teachings of a divine nature must needs antedate the action of human instruments who, under divine inspiration, have put to writing divine doctrines. Then to judge what is of supernatural origin man must depend upon a divine agent who can authoritatively pass judgments in supernatural ordinations. The Church ordained thereto by God as foretold in the Old Testament and subsequently established in the New can infallibly determine what is Holy Scripture.

THERE are seventy-two books in the Catholic Bible, forty-five in the Old Testament and twenty-seven in the New. Seven books, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Machabees, as well as parts of Esther and Daniel are commonly left out in the Protestant editions. The Bible as we have it today dates back to the year 100 A. D. when the last book of the New Testament was completed. It, too,

marks the close of the Apostolic Age.

SINCE the Old Testament was written in Hebrew save for a few sections of Ezra, Jeremias and Daniel which were in the Chaldee dialect, and since the New Testament appeared in Greek, not however in that of the classical writers but in the language known as the Judaeo-Greek or Hellenistic, work of translating the Bible into Latin began especially in the third century when an anti-Hellenistic culture made itself felt at Rome subsequently to gain supremacy. From that time on the historical, and to some degree even the dogmatical, value of the Bible decreased without, however, gravely impairing the inspired passages of the primitive reading. St. Jerome when called upon by Pope St. Damasus to clear the Scriptures from these textual errors and to edit them anew, did not spare his sharp criticisms of the text of the Old Latin Version then in use in the Church for he wrote in his Preface to the Gospels dedicated to St. Damasus: "the text was either badly rendered by stupid translators, or awkwardly changed by meddlesome but incompetent revisers, or either interpolated or twisted by sleepy copyists."

ST. JEROME by reason of his excellent education was well fitted for the task. The Encyclical "Providentissimus Deus" (on the Study of Holy Scripture) of Pope

Leo XIII calls him the "great Doctor" because "of his pre-eminent knowledge of Scripture and his labors in promoting its use." His devotion to study from his early youth, his extensive travels for the sake of knowledge rather than of curiosity, then his fine selection of teachers and habitations in promoting his holy ambition made him what he is today. As a youth we find him as an eager student of Latin and Greek Literature under the grammarian Donatus famous for his commentaries on Virgil and Terence, under Victorinus who as well-known rhetorician attracted great numbers of the Roman youth. With the same eager inquisitiveness so common with Greek youth studying in Rome, he, a Dalmatian, religiously admired the bloody but unfading glories of early Roman Christianity. "When a boy," he tells us, "I studied the liberal arts at Rome, I was wont to make a round to visit the tombs of the Apostles and martyrs, with others of the same age and inclinations, and often to descend into the caves which are dug deep into the earth, and have for walls on each side the bodies of those that are interred there." From Rome Jerome went to Treves, a city graced by the illustrious teachers of eloquence, Harmonius and Ursulus, where students secured from harmful pleasures by an imperial ban could freely pursue their intended studies.

THEN at the age of about twenty-eight years he journeyed to Antioch there to attend the lectures of the then orthodox exegete Apollinaris of Laodicea. Then came his most severe trial in preparation for his life-long vocation as priest and biblical scholar. For five years, from 374 to 379, he lived the life of a monk in the wastes of Chalcis, a desert southwest of Antioch, solely devoted to the things immortal. We may gather some idea of his temptations in his solitude apparently so secure when we read his letter to Eustochium: "In

the remotest part of a wild and sharp desert, which being burnt up with the heats of the scorching sun, strikes with horror and terror even the monks that inhabit it, I seemed to myself to be in the midst of the delights and assemblies of Rome. I loved solitude, that in the bitterness of my soul, I might more freely bewail my miseries, and call upon my Savior. My hideous emaciated limbs were covered with sackcloth; my skin was parched dry and black, and my flesh was almost wasted away. The days I passed in tears and groans, and when sleep overpowered me against my will, I cast my wearied bones, which hardly hung together, upon the bare ground, not so properly to give them rest, as to torture myself. I say nothing of my eating and drinking: for the monks in that desert, when they are sick, know no other drink but cold water, and look upon it as sensuality ever to eat anything dressed by fire. In this exile and prison, to which, for the fear of hell, I had voluntarily condemned myself, having no other company but scorpions and wild beasts, I many times found my imagination filled with lively representations of dances in the company of Roman ladies, as if I had been in the midst of them. My face was pale with fasting; yet my will felt violent assaults of irregular desires: in my cold body, and in my parched-up flesh, which seemed dead before its death, concupiscence was able to live; and though I vigorously repressed all its sallies, it strove always to rise again, and to cast forth more violent and dangerous flames. Finding myself abandoned, as it were, to the power of this enemy, I threw myself in spirit at the feet of Jesus, watering them with my tears, and I tamed my flesh by fasting whole weeks. I am not ashamed to disclose my temptations, but I grieve that I am not now what I then was. I often joined whole nights to the days, crying, sighing, and beating my breast till the desired calm re-

turned. I feared the very cell in which I lived, because it was witness to the foul suggestions of my enemy: and being angry and armed with severity against myself, I went alone into the most secret parts of the wilderness, and if I discovered anywhere a deep valley or a craggy rock, that was the place of my prayer, there I threw this miserable sack of my body. The same Lord is my witness, that after so many sobs and tears, after having in much sorrow looked long up to heaven, I felt most delightful comforts and interior sweetness; and these so great, that, transported and absorbed, I seemed to myself to be amidst the choirs of angels; and glad and joyful I sung to God: 'After Thee, O Lord, we will run in the fragrant of Thy celestial ointments'."

NOT LESS worthy of note is his physical counteraction in such temptations. "When my soul was on fire with bad thoughts, that I might subdue my flesh, I became a scholar to a monk who had been a Jew, to learn of him the Hebrew alphabet: and after I had most diligently studied the judicious rules of Quintilian, the copious flowing eloquence of Cicero, the grave style of Fronto, and the smoothness of Pliny, I inured myself to hissing and broken-winded words. What labor it cost me, what difficulties I went through, how often I despaired and left off, and how I began again to learn, both I myself who felt the burden, can witness, and they also who lived with me. And I thank our Lord, that I now gather sweet fruit from the bitter seed of those studies."

UPON his withdrawal from the desert in 380 Jerome was ordained priest at Antioch, afterwards going to Constantinople to hear Gregory Nazianzen then bishop of that city. Remaining there until Gregory's resignation, Jerome then went to Rome where
(Continued on page 37.)



THE CONVENTION

NO CONGRESS is a success unless it has contributed something toward the betterment of those who attend or unless it reaches indirectly to those whom the delegates represent. The National Convention of the Holy Name Societies of the country calls together a great number of men from all parts of the nation. If these men return to their homes with only the memory of a great conclave in which thousands of other men took part, for them the convention will not be a success because it will have added little to their lives as Holy Name men.

THE GREAT work of the convention must be accomplished at the sessions where the leaders of the Holy Name movement present their observations which they submit to discussion in order that all may benefit by varied experiences. It is only through an exchange of ideas clarified by the sifting process of amplification and rejection, that the opinion of so great a movement can be crystallized. It is only through attendance at these meetings that the delegates can begin to grasp the scope of the movement and the vigor of the society as an active body within the Church Militant.

THE RESULTS of the convention will not be immediate but will become apparent only when the recommendations of the convention are put into practice by the Unions and Branches. To some the convention may seem futile but neither they nor anyone can estimate the impression that it will make on our fellow countrymen. If it brings the grace of conversion to a single soul the convention will have been worth while, if it effects the salvation of a soul it will leave its mark in eternity.

THE HOLY NAME SOCIETY was never stronger than it is today. In the twelve years that have passed since the last convention the membership has grown steadily, new branches have been erected as the Church has expanded, yet it is expected that the convention will stimulate the organization. There are hundreds of thousands enrolled but there are still hundreds of thousands of Catholic men who are only potential members; they practice the Faith but they have not or will not enroll in the Holy Name Society. It is to be hoped that they will be inspired by the convention to identify themselves with the movement.

THERE is a mistaken notion that the sole purpose of Holy Name Society was to introduce Catholic men to the practice of receiving Holy Communion once in the month and since that practice has become universal there is little if any need to promote the movement. The society is needed not only to continue the practice of monthly Communion but to maintain union with Christ through frequent Communion. This brotherhood through union with Christ is essential to meet the problems of our day. When the scope of the movement is made known through the work of the convention every branch should take new life to aid the youth of the country, to develop and effect a definite program, to combat Communism.

THE CONVENTION is a program of Catholic action. It must be a success because it is called in the Holy Name of God.

SPAIN

CIVIL WAR flames in Spain. The bloody struggle will not only establish the suprem-

acy of either Communism or Fascism on the peninsula but it will affect the civilization of all Europe. Russia awaits a victory for the red forces which control the government in order that Marxism might dominate the Mediterranean. France, too, is on the side of the Popular Front. Italy hopes for the success of Fascism to strengthen her own position, while Britain would rather see Fascism than Communism overshadow Gibraltar. The Church stands in the path of the storm.

SPAIN has been Catholic for centuries. Saint Ignatius, Saint Dominic, Saint Teresa of Avila, Saint John of the Cross, and a host of others were Spanish. It was a Spanish bishop who interceded for Columbus at the court of Isabella. It was the Spanish friars who brought Christianity to the New World. Now the Church in Spain is threatened. The shrines are burned, the images of Christ, even the crucifixes are defiled, the friars, priests, and nuns are stripped and butchered. The most vicious enemies of the Church are men who bear the sign of salvation because as babes they were baptized in the churches they burn today. To complete the irony one of the Red leaders in Madrid is named Jesus.

THE FLIGHT of the Church in Spain is but a repetition of the suppression in Mexico and the Catholic countries in South America. The church buildings and the convents will be razed, the faithful will die, but the Faith will live. The Church is not merely a chain of buildings or meeting places, it is a society made up of men and women and it exists whether those men and women meet in cathedrals or in caves. The Faith cannot be wrung from the heart of a people who have served God for generations. As long as one is faithful to Christ, the Church lives. Four centuries ago the Church was attacked in England but the Faith lived and today the Church is returning to her place of honor in that country. Lenin sought to banish God from the hearts of the Russian peasants but they clung to their simple faith. No matter how severe the persecution in Spain the Faith will never be destroyed completely, but the suffering may be terrible.

WE CATHOLICS have reason to be alarmed because the Popular Front seeks not only the uprooting of the Church in Spain but in every country on the earth.

GOD SAVE Spain. God save the Church.

SERMONS

CONSIDERABLE discussion was caused last month when the Rector of Trinity Episcopal Church in New York City, the Rev. Frederic S. Fleming, declared that there should be a moratorium on sermons for a year or two. As is always the case when such statements are made, laymen of every denomination or no affiliation hastened to air their views on the Doctor's suggestion.

WE MAY be charged with quibbling when we observe that the reverend gentleman did not specify what he meant by sermons. Any talk given from a pulpit is not necessarily a sermon. Every observation on modern problems is not a sermon because such comment too often deals with that which is accidental and transient without penetrating to the fundamentals, without consideration for the laws of the Creator. If Doctor Fleming meant to call a respite from the varied shades of personal opinion, we must agree with him.

A TALK may be given from the carved pulpit of a cathedral or from the altar steps of a chapel, it may be given with matchless eloquence or merely with deep sincerity, but if that talk gives religious instruction, lifts up those who hear, draws them to the Almighty, it is truly a sermon. There cannot be enough such sermons. There is not the time to allow a short moratorium because no preacher can exhaust the font of revelation from which he should take the truths that he intends to place before the people. For Catholics there cannot be too many sermons because a lifetime is too short to comprehend all that the Church teaches.

THE HOLY NAME JOURNAL

THIS ISSUE of THE HOLY NAME JOURNAL has been designed to serve as a program and a souvenir of the National Convention. It should interest not only those who attend the sessions but those active Holy Name members who could not be present, because the special convention material has been added to the regular features. Should this be the first copy of the official organ of the Holy Name Society that you have ever read we hope that the introduction has been pleasant and that you will become a subscriber and a regular reader.

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CHRISTIAN IRISH CULTURE

(Continued from page 26.)

Irish tongue has ever been eloquent and above all—in every adversity whether in famine, persecution, under penal laws or in defeat the Irish were optimistic.

ONE wonders to what heights the Irish would have risen had they not been interfered with or retarded during the past seven hundred years by their neighbors who owed to the Irish most of the learning and culture they received in early times.

GREEKS, Romans, Germans, Austro-Hungarians, English and Russians have had their empires. In the march of time millions of mankind gave up their lives to creating, extending, defending or opposing them. These empires were based on the acquisition of the material. After this does the heathen seek today as he did when the Gallilean declared that they had eyes and ears and understanding but saw not and heard not, neither did they comprehend.

I MAKE the point that the Irish have answered the question "Am I my brother's keeper?" in the affirmative. Their attitude has been "One for all and all for one"—the true spirit of the Brotherhood of Man and the Fatherhood of God. They are the negation of the modern spirit which enunciates the sentiment, "Each one for himself and the devil take the hindmost." They have had no patience with nations, or individuals, whose ideal is the material and they believe that the ultimate welfare of the world lies not in the acquisition of the material but in the enthronement of the spiritual in the hearts and souls of all people.

THE annual 17th of March gatherings in every country and clime have caused millions of non-Irish to give thought to the history of the race, to Patrick the instiller of a steadfast faith that has not been

abandoned or compromised and to the country that provided inspiration for Swift, Moore, Sheridan, Burke, O'Connell, Lover, Emmet, Grattan, Balfe, Herbert, Lever and legions more.

THE world, including England, in the last one hundred years, perhaps unconsciously, has been turning towards the mystical Irish ideal.

AT the beginning of the Reign of King George the Fifth, the statue of St. Patrick was restored to its niche in the House of Parliament from which it had been taken during the Reformation in England. The same King refused to take the customary Coronation Oath to persecute his Catholic subjects. Continental universities have been discovering and translating the most revealing ancient Irish manuscripts. Historians have been separating bias and prejudice and presenting the truth; Harvard enthusiastically excavates Irish soil—Columbia establishes a Chair of Celtic Literature. "Fair Harvard" is sung to the Irish air of "Believe Me If All Those Endearing Young Charms"; Dartmouth in Hanover, New Hampshire, waves her verdant college colors to the tune of "The Wearing of The Green."

IRELAND too, has an empire in the affections of all mankind who love justice, freedom and generosity, and that affection, together with Irish courage, is today symbolized by a Free State with a Chief Executive who is also President of the Council of the League of Nations.

"O Erin the nations have fallen
And thou art still young.
Thy sun is but rising
While others are set.
And, though slavery's cloud
O'er thy morning hath hung,
The full noon of freedom
Will beam 'round thee yet."

MARX, AND HALF A TRUTH

(Continued from page 28.)

ANY critique of Marxian philosophy must concede the element of truth inherent in its structure. In a word, Marx was partly right. The fundamental fallacy in Marxism is that it is the product of an unbalanced and short-sighted intellect. Marx took the age in which he lived, an age dominated by "laissez-faire" economics and formed, religiously, by the Protestant heresy, and established it as an absolute category, i.e., he judged the whole course of human history by the social, political, and economic conditions of the Nineteenth Century. Because he saw the masses of workers subjected to the inhuman slavery of the factory system while a small class grew fabulously rich on the disproportionate profits of industry, he formulated his principle that history has always been determined by economic factors. And because this same favored class was supposed to represent the Christian elect, he repudiated the God Whom they worshipped.

MARX was wrong in both instances. Economic factors have played an important part in human history, but human history is the record of the accomplishments of Man, a creature composed of body and soul; not of the mechanical processes of production and exchange. Economics is the "creation of the human spirit." It is the function of human souls endowed with freedom of will, placed there by a God Whose providential guidance shapes the destiny of men. Marx either could not or would not see the fundamental truth of all human action, i.e., its conformity or disconformity with a norm of morality based upon the Eternal Law of God. Greed and lust for power had created the class struggles of the Nineteenth Century. And both vices make economic mal-adjustment, not vice-versa. Marx, also, was justi-

fied in rejecting the Christianity of the wealthy classes because it was a Christianity from which the Divine Christ had been excluded. It was not the Christianity that had changed the face of the earth from the First to the Fifteenth Century, it was merely a conglomeration of convenient externals that masked pagan ethics. Marx did not reject Christianity. He rejected its travesty.

THE second Marxian premise is concerned with an incomplete judgement of class war. According to this concept of society, the spectacle of Capitalism warring against Labor is a true picture of what has always been. His classical division of mankind into the "bourgeoisie" and "proletariat" is arrived at by postulating that these two social categories have existed since the dawn of creation and that the struggle ensuing between them, down the centuries, has shaped all societies. The "bourgeoisie," in the mind of Marx, were those who had constantly exploited the people and who represented the chief obstacle to the realization of his ideal society. With them he associated religion. The "proletariat," on the other hand, comprised the masses of workers, the exploited, with whom Marx associated atheism. Now, the fact is that neither the "bourgeoisie" nor the "proletariat" has always been in existence. And what is more to the point, class opposition, obviously, has been based on other considerations than economics. A distinct bourgeoisie class did not come into being until the Middle Ages, when it grew out of a privileged group residing within the walls of medieval communes. And it is historically impossible to determine class by economics alone because history provides innumerable examples wherein opposing groups have been formed by differences in religion, race, or

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intellectual perception, without the slightest regard for economic factors. As an instance of this latter consideration, Marx's theory could never be made to explain the caste system of India, the determination of the social system of a tribe by totemistic beliefs, or the peculiar positions of intellectual groups which may be found among both "bourgeoisie" and "proletariat." And all these groups were opposing one another in the most primitive societies in which economic classes, according to the Marxian version, did not exist.

FINALLY, Marx attempted the prophetic by predicting that the capitalist order would give way to a new form of society. And this new society would take the form of a messianic proletariat. The increasing misery of the workers would be accompanied by a greater organization of their combined forces and when the moment had been reached, at which time all the wealth had been concentrated in the hands of a decreasing few, an expropriation of the "expropriators" would place all wealth and material resources at the disposition of the masses. The bourgeoisie class would cease to exist and the idyllic reign of the classless proletariat would have its inception. In the words of Nicholas Berdyaev, descriptive of the Marxian concept of the new era, "Its (the proletariat) victory will bring forth the final rationalization of life, a final regulation and ordering; everything irrational, obscure, and mysterious will be banished from life. The anarchy which Marx perceived in capitalist society will come to an end. The proletariat is clothed in all the virtues."

THIS is the Marxian myth referred to above. It was conceived by one who having rejected the faith of his Jewish forbears could not lose his Jewish hope for a messiah. By a strange perversion he envisaged his proletariat as endowed with a messianic char-

acter, "the liberator and builder of an earthly kingdom that is to come." His Chosen Class is substituted for the Chosen People. It is this aspect of Marxian doctrine that raises it above the plane of materialistic economic determinism and makes of it a religion. In this religion Man no longer retains his identity as the image and likeness of God because the Christian God has been done away with. "He is," as described by Berdyaev, "the image and likeness of society. He is entirely a product of his social surroundings, of the economics of his epoch and of the class to which he belongs. Man is a function of society and even, more precisely, of a class. Man does not exist; only his class exists. And when classes have ceased to exist, Man too will cease to exist; there will only be the social collectivity, Communist society." This is the judgement of one who knows whereof he speaks; for, Berdyaev, one of the many Russian intellectuals who prepared the way for the application of Marxian principles in the land of the Tsars, held a position as professor of philosophy in the University of Moscow until he was ejected in 1922 by the Bolsheviks because among other things he believed in God and Man.

HERE, again, Marx had part of the truth. But, only, a negligible portion of it. The fact is that the "bourgeoisie" spirit has penetrated every strata of human society. As Christopher Dawson, so cleverly, puts it "Today the bourgeoisie is everywhere; he is to be found in the workhouse and in the House of the Lords, the Labor party is his wash pot and over Bloomsbury he has cast out his shoe." And he adds, "Hence there can be no question of treating the bourgeoisie in the orthodox communist fashion as a gang of anti-social reptiles who can be exterminated summarily by the revolutionary proletariat; for, in order to 'liquidate' the bourgeoisie modern society would have to 'liqui-

date' itself." The "increasing misery" of the masses did not materialize, as Marx had predicted. At least not to the extent that he had imagined it would. Instead, the bourgeoisie milieu came to dominate the whole of modern civilization because the bourgeoisie spirit is something very human. It is the desire to make money, at any cost. As such it is as unalterably opposed to the Christian spirit as it is supposed to be in opposition to Communism. It must be stamped out; but not by Communism because Communism has had its opportunity in Russia. The result has been the erection of a Capitalistic state more terrible than any against which Marx inveighed. There is but one way out for Modern society. And that is the Way of Him Who said, "I am the Way, and the Truth, and the Light." It must be "Back to Christ." Not "Forward with Marx."

IT IS quite evident from this brief analysis of the philosophy underlying modern Communism that it can have nothing in common with American democracy. The basic principles of the American concept of government are fundamentally

Christian. They presuppose the fact of God's existence and the dependence of Man upon Him. The "life, liberty, and pursuit of happiness" guaranteed by the Bill of Rights postulate that man is a spiritual being, endowed with intellect and will, the gifts of his Creator; and that as such he has a certain dignity from which legislation or prohibitive force cannot separate him. In a word, our social order, the heritage of a Christian civilization, recognizes the inviolate personality of Man, and is constituted to develop and perfect it. Communism is the direct antithesis to all this. It denies God and in denying God repudiates Man; for Man is intelligible only in relation to God.

BROWDER did not open these chapters of the Red catechism. They would have been just a bit too much for an American audience to digest. And, after all, if Communism is accepted among the "controversial issues" in the national political forum, why spoil a good thing by telling the whole truth! Half the truth is more convincing in a land where Barnum said, "there's one born every minute."

SAINT JEROME and THE BIBLE

(Continued from page 30.)

he acted as secretary to Pope St. Damasus, his friend and patron. It was at this period of his life that he commenced, at the request of the pope, his memorable work of revising the Bible. He began the translation of the Old Testament from the Hebrew, corrected the Latin version of the Gospels, the Epistles of St. Paul, and revised the European form of the Latin Psalter which circulated un-

der a twofold rendition: the "Itala" and the "Gallicana."

A WORK so reformatory naturally caused many oppositions. St. Jerome was compelled to leave Rome. He wandered to the East where we find him for the remaining thirty-four years from 386 until his death in 420 in a monastery at Bethlehem zealously continuing his scriptural labors, occasionally,

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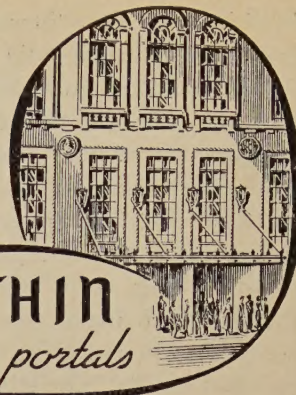
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too, engaging in disputes and counteracting the current heresies that had arisen from misunderstandings of Biblical texts.

IT TOOK considerable time to part from the revered editions of the Bible but from the time of Gregory the Great the work of St. Jerome became the authorized version of the West. Translations into various languages followed with the bible edited by St. Jerome serving as the basis. Scholars of modern times venerate him as a genius who painstakingly removed the marks of erring man from the unchanging word of God. "St. Jerome," says F. E. Gigot, "was the most competent man of his day for the work of a Biblical translator. He was no novice in the art of translating when he undertook his version directly from the Hebrew, and his knowledge of the sacred tongue was indeed considerable for his time. Willingly did he avail himself of the learning and exegetical traditions of the Jewish rabbis, and made the most of the labors of those who had preceded him in the great work of rendering the Hebrew Text. He was familiar with the scenes and customs alluded to in Holy Writ, and, despite the opposition and even calumny which his labors had to meet, he unflinchingly carried out the great work for which Providence had fitted him. His method was, first, never to swerve needlessly from the original; second, to avoid solecisms, third, at all risks, even that of introducing solecisms, to give the true sense; and these are unquestionably sound principles which a translator should ever bear in mind. Thus St. Jerome was far better equipped than any man of his time for his work as a translator. Nay, more: Westcott has not feared to say that 'he (Jerome) probably alone for 1500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches'."



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DOES MY FAITH AFFECT MY CONDUCT?

(Continued from page 24.)

of obedience arising from the supernatural order and man's relation thereto. For example, the command to worship God proceeds from the natural order, but the precept to devote one day in the week to that worship is a matter of direct divine command, while the command to be baptized follows from the supernatural destiny of man and properly, can only be the subject of a divine prescription. The commands of the written law may also be designed to avoid error in carrying out the natural law. It is clear, for instance, that God is to be worshipped but the method is not so obvious. For that reason God, in the Old Testament, laid down certain positive modes of worship and sacrifices. In the New Testament, a new mode of worship was laid down at the Last Supper in the command "Do this for a commemoration of me." The natural law, for example again, requires the stable form of matrimony so as to provide for the proper care and training of offspring, but that matrimony is a contract between two persons only, which is to last as long as both parties are alive, is clear only as the result of a specific divine command. And thus we could continue in detail.

One final topic remains for discussion. How is man to know what he is under obligation to do? The problem is really the same as that which we previously discussed in the matter of belief. If our morals determine our future welfare for eternity, as they do, then we have a right to a certain source of information. Where is this to be found? Basically, of course, in divine revelation, that is in the Sacred Scriptures and the Tradition of the Church. But again the difficulty arises that much in revelation is either naturally obscure or is, at least subject to misunderstanding. And again we present the same solution as propounded in regard to belief. God, willing that we should always be in a position definitely to know what we must do to attain everlasting life, has placed

within the Catholic Church the power to teach with authority in all matters of morals so that no one need fail in knowledge of the right. This follows from the power of infallibility which the Church enjoys. She is enabled to lay down, with no fear of error, precisely the lines upon which we are to order our lives if we wish them to be in accordance with the divine will in our regard. Of course, it is not always easy to be told that this must be done or that avoided, for human nature easily tends to be self-willed. However, it is not the arbitrariness of our own will which can win heaven for us, rather it is our own will, led astray by our passions, which can so pervert us from our true course that heaven cannot be reached by the paths which we propose to follow. The will of God, as manifested in His law, is not something arbitrary, any more than the roads set down upon an accurate map are there as the arbitrary choice of the mapmaker. The law of God is the safe and sure way by which human nature arrives at its true fulfillment. This should clearly be so. God is the creator of our nature; He alone knows it fully. Hence He alone is the sole safe guide to its ultimate perfection after this life. God does not ordinarily direct the human soul Himself but chooses to act through an intermediary. This intermediary is the Catholic Church He founded upon Peter and which remains founded upon Peter's successors, latest of whom in time is the present Pontiff, Pius XI. Hence that Church may impose upon us obedience to the law of God, which she interprets to us as His intermediary and she has the right of unquestioning obedience in all matters of conduct. It must be clearly stressed, however, that she has no unlimited authority. She may not change the law of God, directly or indirectly, nor may she command or permit anything contrary to it or which would make its fulfillment impossible. She may only interpret the law of God or command those things which tend

towards its carrying out. God says "Thou shalt not kill." The church must, therefore, forbid birth-control which, reduced to its ultimate constituents, is simple murder. Christ determined, once for all, that marriage is an unbreakable contract and the Church is, in consequence, prevented from allowing divorce. But, when the Church says that the faithful must attend the Holy Sacrifice of the Mass every Sunday, under penalty of sin, she is acting strictly within her rights, since she is merely applying that commandment of God which requires us to set apart one day in the week for His service in a concrete way. And thus it goes with the whole gamut of the moral teaching of the Church.

Let it not be said that this more or less minute regulation of human conduct is such as to be unworthy of an intelligent and reasoning being. Only a fool feels any disgrace in being taught by one wiser than himself. In the moral field, by His own institution, the Church partakes of the wisdom of God. The wise man is therefore bound, because of his very wisdom, to accept that direction and to thank God that it is given. Our obligation is very simple. It is the role of a child to be taught and Christ has said to even the wisest of us "Unless you become as a little child you cannot enter into the kingdom of heaven." There can be no argument after this. God is the ruler of heaven and He can lay down His own conditions for our entry therein and the major condition which He has laid down is simple obedience to Himself and the Church which He has created for His interpreter. For, as Scripture says, "Obedience is better than sacrifice and to hearken rather than to offer the fat of rams." (1 Kings, xv., 22, 23.) "My son, let not these things depart from thine eyes; keep the law and the council. And there shall be life to thy soul and grace to thy mouth. Then shalt thou walk confidently in the way and thy foot shall not stumble: if thou sleep, thou shalt not fear: thou shalt rest and thy sleep shall be sweet." (Prov. iii, 21-24) "For his yoke is easy and his burden sweet."



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THE HOLY NAME MOVEMENT

(Continued from page 19.)

National Congress of the Holy Name Society. That rally was held in the Cardinal's episcopal city, Baltimore. The principal public demonstration was a parade in which 35,000 men took part. At the conferences it was announced that there were in the country at that time 600,000 men enrolled as active members of the Holy Name Society.

THE Second National Convention of the Holy Name Society was called in 1924 to commemorate the 650th anniversary of the founding of the Movement. To that assembly which was held in Washington, D. C. The Holy See appointed as Papal Legate Extraordinary, His Eminence William Cardinal O'Connell, the Archbishop of Boston. It was the greatest religious gathering of men held up to that time, for the membership had mounted and more than 1,500,000 were on the rolls of the Society.

THE climax of the Second National Convention was reached when 106,000 men marched down Pennsylvania Avenue in a drizzle. That army was headed by the National Director, the Very Reverend M. J. Ripple, O.P., P.G., whose prodigious labors had made the meeting possible. The great procession ended at the Mall before the Washington monument where the throng heard addresses by Cardinal O'Connell and President Coolidge. Father Ripple led the men in the recitation of the Holy Name pledge and solemn Benediction was brought to a close with the singing of the Holy Name hymn "Holy God, We Praise Thy Name" and the National Anthem.

IN THE past twelve years there have been numerous rallies in the dioceses of the country. Those who were at the Eucharistic Congresses in Chicago, Omaha or Cleveland remember vividly the Holy Name nights.

THE nation and the world are passing through a difficult period in the history of the human race. In the transition every man must make some readjustments and the spiritual should not be overlooked while the individual is absorbed in tremendous economic perplexities. This third National Convention of the Holy Name Society has been called to stimulate the spiritual life of the members of the Society who place their faith in God and America.

PATENT RIGHTS TO HOLY NAME INSIGNIA EXTENDED BY CONGRESS

(Continued from page 22.)

and there was no election. He was elected to the Senate in 1916 and has been there since. It was Senator King who introduced the bill in the Senate.

Every bill must be considered by a committee before it is reported to the legislative body so, the bill in which the Holy Name Society was interested had to pass through the Senate's Committee on Patents of which Senator William G. McAdoo is the chairman. Senator McAdoo has had an amazing career. Born in Georgia he was educated at the University of Tennessee. A lawyer by profession he conceived a system of rapid transit tunnels under the Hudson River and from 1902 to 1913 he was president of the company that constructed and operated the Hudson Tubes. He was appointed Secretary of the Treasury under President Wilson and from December 1917 until January 1919 he was Director General of the Railroads of the United States. He was elected Senator from California in 1932.

After the bill had passed both the House and the Senate, it was sent to the White House where it was signed by President Roosevelt, May 28.

These legislators with their associates conferred a great favor on the Holy Name Society in the extension of the copyright on the official emblem which had been endorsed and indulged by the Holy See. Their careers interested us so we record them for our readers.—THE EDITOR.